the following night the novice was expected to have a dream in which the soul of the snake, bird, or plant appeared to him. As we have seen, the souls of these animals, birds, and plants were believed to be the ghosts of dead shamans who appeared in nonhuman forms. If the novice was successful in making contact with a spirit or ghost he would continue his training, for he now had a spirit helper. When the novice had learned all the myths, chants, rites, and magical lore, he was given the gourd rattle, *itáaka*, and was considered a qualified shaman, *koishúmuneti*. He was presented to the tribe during the annual festival of the shamans.

Once a year the shamans held a public performance, or festival, known as the *ohéo'koti*. This festival took place when the Pleiades had reached their maximum height in the sky. A month before this date the shamans gathered wild honey and prepared quantities of alcoholic mead in preparation for the ceremony. During this waiting period the shamans chanted together every night and told stories about their *uchépovoi*, or spirit helpers. Often the shamans would fall into a trance and remain as if dead, saying that their *uchépovoi* had called them into the spirit world. Just before the festival the shamans would build a special hut or shrine near the village called *penó-ohéo'koti*.

On the morning of the day fixed for the *ohéo'koti* the shamans would gather at their special hut accompanied by their novices. A fire would be lighted and the shamans would sit around it. One of the shamans, called *ivohákoti* (itchy one), would then stand up and turning toward the graveyard would shout "Wake up!" and call all the known dead by name. Then the shamans would begin to chant and beat their drums and march toward the village. When they entered the village they passed before each house. When they came before the house of a shaman they would stop, and the owner of the house would chant, shaking his gourd rattle, calling on his spirit helper to give him power.

If the shaman were successful or had the skill, he would perform certain miracles before his house to impress the villagers who were gathered around to observe the proceedings. He would make snakes, birds, and other objects come out of his mouth. He would, for instance, take a piece

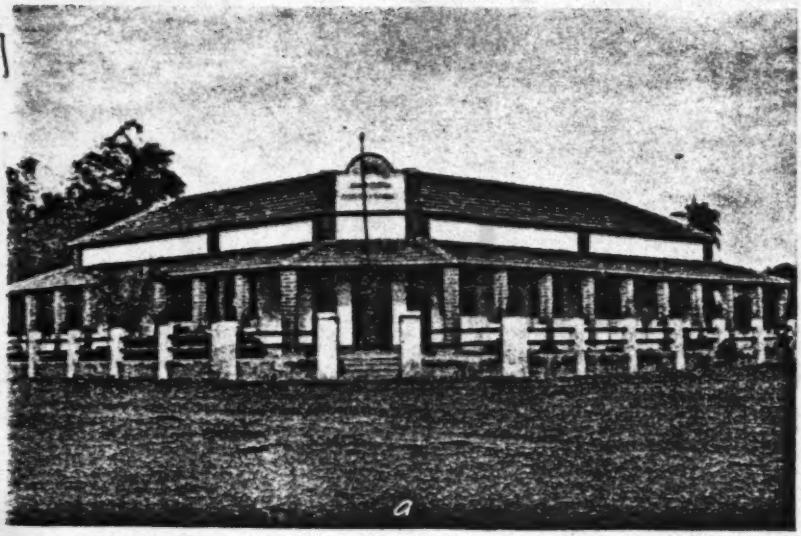
346

PLATE 2.—Terena churches. a, Protestant church. b, Catholic church.

[P. 74]

[End Plate 2]

346
[648]



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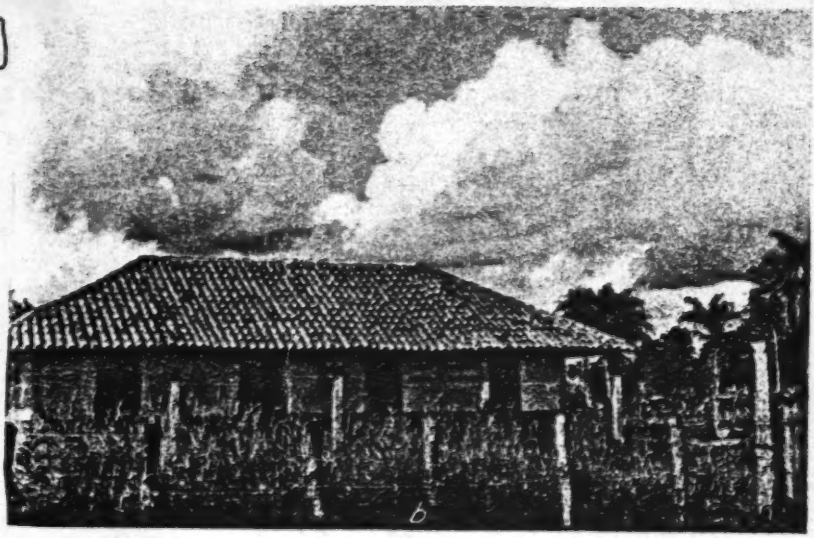

PLATE 3.—Terena schools. a, Government school. b, Protestant mission school.

[P. 75]

[End Plate 3]

[Traditional Culture]

/51 cont./ In all the aldeas, in front of each rancho, they build a roof with two slopes, of straw and two meters square and one meter 80 centimeters high, supported on bamboos. Under this roof they place a bamboo fork from which they hang a plume of feathers and a gourd. They go in large crowds from rancho to rancho, every half hour, singing and making noise with the gourd. On the fourth day, at dawn, they make a great din with horns, cry out, and discharge gun powder; it is an impressive noise, so impressive that even the animals take fright, and accompany the music with their cries and moans. On the fifth day a masked figure appears (the Yuna-kalũ-rco) with a little bag in his hand, clowning and requesting contributions from everyone for the great banquet which they will all celebrate. Accompanied by music, drums, and flutes, they celebrate the banquet and dances which end on the seventh day with much drinking." (1916:91.)

festivities were carried out among the Terêna whom he visited at the end of the 19th century. These ceremonies, which

[Limão Verde and Aldeinha]

/90 cont./

346 As in the other communities with a large Protestant
[162] contingent, Aldeinha has its church, relatively large and built
of bricks. It is the best building in the aldea, not to say the
[485] only one; there is only one other house behind the church,
342 which serves to put up guests. The dwelling houses or ranchos
are in the style typical of nearly all Terêna aldeas: "pau-a-
348 pique" and "taipa" /i.e. with mud walls/. There is no school,
although the church building has already been used for this
875 purpose. It is interesting that, in spite of the fact that the
628 community supports a teacher in the place called "Água
Branca," in Brejão aldea (Capitão Vitorino), it complains
[293] about not having one to teach its own children.... This is what
might be called catechizing strategy: since in "Água Branca"
(and in Brejão as a whole) there are no "Believers," the leaders
of Aldeinha probably hope to catechize through the teacher
872 their "compatriots" in Brejão. The Aldeinha children attend
678 the município schools of Aquidauana, although they would
prefer to go to school in their own community, not only be-
cause of the distance, but also the difficulty they have in buy-
ing uniforms and shoes; cases of absenteeism from class owing
to lack of clothing are countless, as we were able to verify
197 in the course of our visits to the community. As for language,
178 it can be said that Aldeinha follows the example of the Terêna
communities that underwent a greater degree of the process
of social change, this being reflected in the gradual loss of
the tribal language, through the generations.

Brejão or Capitão Vitorino

361 Brejão or Captain Vitorino's aldea, as it is known, occu-
621 pies an area of 3,904 hectares, duly demarcated and with a
[133] deed /título/ for 2,800 hectares. The native reservation is
located in Nioac Município, with the Urumbeva River to the
north and the Maracaju range to the east. A document of the

191 cont. / [Brejão or Capitão Vitorino]

361 621 Native Post, is central only because it comprises the post building, along with the Catholic church and six Indian dwellings; in the second nucleus, called Água Branca aldea, there is the bulk of the "reservation" population, with 14 ranchos on the banks of the Urumbeva and quite close to the old aldea of Laranjal. Água Branca is actually the oldest population concentration, surpassing by far the other nucleus, which is more important only from an administrative standpoint, since 872 the native post is built in it. The official aldea school 875 operates in the post building, its teacher is the captain's daughter, and it is attended only by the children of nearby homes. Thus, all of the child and youth population of Água Branca, which naturally includes most of the children in the community, is excluded from the official school and is served only by a small private school headed by a Terêna "Believer." (150)

872 798

150. This school in "Água Branca" was built only recently. In 1955, when we were there, ~~there was~~ only the post school, and the inhabitants of Brejão, as a rule, implied that they wanted nothing to do with "Believers."

872 628

Nevertheless, the above-mentioned group from Aldeinha--led by old "Neco"--organized a "passeio" /"walk"/ (the term used by the informant) to "Água Branca" and, as a result, the visitors were invited to build a school there. With four men from Aldeinha and some helpers from "Água Branca"

● [341] [875]

/91 cont./ [Brejão or Capitão Vitorino]

872 628 346 875 they erected a spacious shed and left there a teacher, at a salary of 3,000 cruzeiros a month, recruited from the Aldeinha Sunday services!

162 621 /92/ As for the ethnic composition of the community, it can be said that there are two mestizo families (Terêna--neo-Brazilian), one Guaikurú descendant married to a Kinikináu survivor, one Negro woman married to a Terêna woman.

648 Between the reservation and Nioac there is a "colônia," Monte Alto, made up to a large extent of Paraguayan elements. It has a rural school, with four teachers, as well as a "bolicho."

[438] The school is attended only by children from the "colônia," but the "bolicho" is frequented by Indians, neo-Brazilians,

439 and Paraguayans. Thus, Monte Alto and Nioac maintain close contact and intensive trade relations with the native community. The Indians sell, chiefly to Nioac, maize, manioc flour, tapioca, gourds, watermelons, squash /Cucurbita maxima/, and sometimes unrefined sugar (the latter, according to the statement of one Terêna informant, "is not worth selling, it

241 pays so little"). Aside from these products, the community plants for its own consumption the following species: rice, /sweet/ potatoes, beans /feijão miúdo/, cane, and earthnuts.

797 And as in so many Terêna aldeas, religious proselytism is in the hands of Redemptorist padres, whose headquarters are in Aquidauana, and who come once a month to the community

[34] to say Mass and teach the catechism; but it must be said that on the reservation there is no building that might be called a church: the padres' activities are carried out in the private homes of the few inhabitants who call themselves Catholics. As for Protestants, we found that in spite of the two attempts to this effect on the part of the Bananal Evangelical Mission,

177 there are no "Believers" in Brejão. Thus, the agents of culture change in the community are limited to the post, practically